l:Heckewelder M-5 (ca. 1800)1819
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larly of the old, who delight in such work, and indeed, in any work which shews that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Maxen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

3:Zeisberger M-5 (1767-1780)1910
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years of age and women fourteen or fifteen. There is in general no very strong tie between married people, not even between the older. A mere trifle furnishes ground for separation. Not every Indian, however, is indifferent to the light behavior of his wife. Many a one takes her unfaithfulness so to heart that in the height of his despair he swallows a poisonous root, which generally causes death in two hours, unless an antidote be administered in good time; this is often done, the Indians knowing that the properties of certain herbs counteract each other and being able to judge from the effects, what poison has been taken. Women, also, have been known to destroy themselves on account of a husband's unfaithfulness. To prevent such a calamity, they make use of a Beson, a love-charm, prepared by the old people and sold at a good price. This is constantly carried about by one or the other of the parties and is believed to keep man or woman faithful. Such a charm is even declared to have had the effect of making a woman run always and everywhere after her husband, until weary of life she has destroyed herself, or of similarly affecting a man. For this Beson, also, the Indians have their antidote. All this converted Indians have related to me.

Older men and women, particularly, have another Beson, supposed to have the magic power of bringing many presents to them. This charm they guard jealously among their most precious belongings, and is said to have the effect of bringing them food, clothing and whatever else they may need. It is prepared of roots pounded very fine, incantations being murmured meanwhile. A little of this preparation, about the size of a pea, is sold with a white and black wampum shell for a considerable price, often for a belt of wampum with several pounds in money. The love charm and others are similarly prepared. Usually, this is done by old women, who thus support themselves and promote superstition among the young.

The men have a Beson for the chase. This beson is a preparation made by old men, who are no more able to hunt, consisting of roots and herbs or made of the seeds of a certain plant. This is sold by them at a high price. They may earn much in this way, for every huntsman carries such a charm about in his

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224 1789 pocket. Thus the old men support themselves when they can no longer engage in the chase. As there are several sorts of charm of this character, every one is desirous to get the best, even if [887] he has already at the price of half the catch of a season bought one charm and if it should cost him the greater part of his property to get the new one of which he has heard. Some Indians chew a certain root when on the deer-hunt, so the deer may not notice their approach when the wind blowing over the Indian to the game would otherwise give the alarm.

Another kind of Beson, considered to be a more powerful charm, is taken inwardly and occasions violent vomiting, but this is not in common use. According to the opinion of the Indians this beson will prove mischievous and have a contrary effect unless every ceremony connected with its use is attended to with the most scrupulous exactness. If a huntsman shoots nothing for several days, he swallows a small dose, observing all the rules prescribed by magic art. Not having taken any food he then starts on the chase and does not return before evening unless he has secured some game. It is claimed that the use of this charm enables them to shoot deer in considerable numbers. I have observed, however, that Indians have repeatedly taken such doses [777] during a period of three weeks and not been successful. In such cases ill-luck is ascribed to some other cause, frequently to the presence of a missionary. In cases where Indians, unable to secure anything in spite of the use of this beson while I was present have been successful in my absence, it has appeared that my presence has in some way interfered with their incantations. [787] In connection with the chase they lay much stress on dreams. If the dreamer fancies he sees an Indian and hears him say, "If thou will sacrifice to me, thou shalt shoot deer at pleasure," he will immediately prepare a sacrifice and burn the whole or part of a deer in honor of the apparition.

Occasionally, when an Indian would go hunting for a season, he will by way of preparation shoot a deer or two, bring home the flesh and prepare a feast, which is at the same time a sacrifice, to which the aged are invited. The latter pray for him that he may be fortunate and then he departs to stay away some time.

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inside of a grave with the bark of trees and when the corpse was let down they placed some pieces of wood across, which were again covered with bark and then the earth thrown in. When they were able to split boards they placed them, not, however, joined in any way, in the grave in such a manner that the corpse might be between them. A fourth board was laid over it as a cover. Now they have learned to make proper coffins. The graves are generally dug by old women as the young people abhor this kind of work. The coffin is made by men and placed in the grave. Then the corpse is brought, dressed in new clothing and a white shirt, with the face and shirt painted red, laid upon a new mat and let down into the grave. They cover the body with the strowd and nail up the coffin. Formerly it was the custom to place the pouch, tobacco, pipe, knife, fire material, kettle and hatchet in the grave but this is no longer done. They also fill up the grave with earth, which was not done in former times. The graves are all arranged in such a manner that the head was turned to the east and the feet to the west. At the head of the corpse a tall post is erected, pointing out who is buried. If the deceased was a chief this post is neatly carved but not otherwise decorated. If it was a Captain the post is painted red and his head and glorious deeds are portrayed upon it. The burial post of a physician is hung with a small tortoise shell which he used in his juggling practice. In honor of a great warrior his warlike deeds are exhibited in red color on the burial post.

In the evening soon after sunset and in the morning before daybreak the female relations and friends assemble in the house of the deceased and mourn over the body. This is done until he is buried. All the effects of the deceased are piled up near the body. These are taken to the place of burial and the greater part is distributed among those who assisted in burying the dead. The rest is given to the friends present, each receiving a share. During the letting down of the corpse into the grave the women set up a deafening howl. Men deem it a shame to weep, yet in silence and unobserved they often cannot refrain from tears. After the ceremony is over the mother, grandmother or other near female relative of the deceased goes evening and